11: Taylor E-5 (ca. 1930-1937)1946
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cy les nomment ainsi que dessus, comme leurs Peres" (100). Presuming that the "uncles" and "aunts" are those whom they and their fathers call akátobu (86) and nahīpuli (88), these "nephews" are (men's) ss s s and (women's) br s s (when these are not d s?). These terms should be compared to 52 and 34 respectively.

Paternal and maternal sides were apparently merged in the grandchild-grandparent generation. Ob íbali (97), the usual term for gr ch Breton says: "Petit enfant, petits enfans. Tous les arrières fils sont ainsi nommez par les grand-pères, et grande-mères." The word itself appears to mean *offspring, progeny, increase.* Although men and women had different terms for gr f and gr m, their meanings appear to have corresponded pretty closely. Nor do the latter indicate any differentiation in affiliation. Grandfather was -támuru or -támuku to the men, -árguti to the women (93 and 94). The former appears to be related to atámura *to capture,* támǫ *captive,* atábura *to enclose (or) close under;* the latter may be compared to árgeta or árgīta *to hunt, take, capture.* With the women's term for grandmother, -agete (96), compare ágeta *to nourish, suckle;* whence also two other terms, yege (m sp) and nilígini (w sp) *my grandchild* or *animal that I have reared* (98). The men's term for gr m, ínuti (95) and its plurals, ináwtinų, k-inoyę are more obscure. They appear to be related however to ʔíharu *woman,* ʔínoyų *women* (4) and perhaps ultimately to ʔíhuti *raised, exalted;* ʔíhoni *that which is on high;* š-inuta-e *to put out from, to leave;* inúbali *gift;* with the significance *out (or) forth from (her).* These two pairs of terms probably reflect the structure of the matrilineal joint family in which the grandfather was hunter and fisher, the grandmother the provider of other sustenance.

Among the present day Carib in Dominica, a woman usually has more to do with the upbringing of her daughter's child than its own mother, and is in consequence often called da or dada *nurse* by it instead of gą̄gan *grandmother.* I have even known a woman to suckle her daughter's child! On the other hand, probably because (until the law forbade it quite recently) women usually delivered their own daughters, a child calls the sage-femme who put it into the world gą̄gan. These last two terms are, of course, Creole.

Among the remaining terms, perhaps the most interesting are those for *(formal) friend* and *joking friend* (50 to 54). Breton gives i-bawánale (50) and ini-buynáliku (51) (m sp), and ni-tíñao (53) (w sp) *mon ami, mon compère* for the former relationship, of which he says:

> Ce mot de compère est en usage en toutes les Isles où il y a des Sauvages, tant parmi les François, lors qu'ils traittent avec leurs amis Sauvages, que parmy les Sauvages